

IN THE EXISTENCE
GOD.
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BANEFUL RESULTS.

A thorough refutation of the doctrine of existence of God, on the basis of facts common sense, Reason and Scientific Tests, with a brief description of the great Evils resulting from the so-called "commands of God."

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... IN THE EXISTENCE ... GOD.

CHAPTER I.

DIFFERENT GODS ARE CREATIONS OF MEN'S FANCIES ONLY.

"Baneful Results"

Believer.—Do you believe in *Ishwar* (God) ?

Disbeliever.—There are many '*Ishwars*' in our city, there is a cloth merchant, called Ishwar, there is a confectioner called Ishwar, there is a water—carrier (Kahar) whose name is Ishwar. Now which of these Ishwars do you mean ?

B.—I do not mean any of these. I refer to the Ishwar who created the whole world.

D.—Then you do not refer to any of the *real persons* who is called Ishwar in our city but you refer to some imaginary *Ishwar* ? But sir, these imaginary Gods too are so many and so different from each other that I would ask you which of these Gods do you mean ?

B.—There is only one God, who created the world and he is not imaginary.

D.—If there were only one God, he would have given the same teachings to his worshippers regarding himself and others, but as a matter of fact, you know that God's teachings are so different among different people that it appears that either there are different Gods who speak so differently or there is no God, but all these different teachings are inventions of different men.

B.—How ?

D.—For instance, God of the Orthodox Hindus is said to have appeared on Earth sometimes in the shape of a fish, sometimes as a tortoise, sometimes as a pig and sometimes as a human being who lived for some time, ate and drank and slept and woke and talked and went about like man and left progeny and then died, to be born again in the *kalijuga* as *Nishkalankavtar*. But the Christians, Moslems. Brahmos and Aryas reject this God as imaginary. Again, another sect of Hindus declares on the basis of Upnishads, that whatever is, is God, for there is naught else but God.

According to this theory then, the stone, the grass, the clod of earth, the filth and dirt, the worm and insect the snake and the scorpion, the fleas and mosquitoes, the wolf and the hog, the thief and the Judge, the maie and the female all is *Bramh* or God. But this God too is called imaginary by many other theistic sects.

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Bramho Samaj and Arya Samaj present another imaginary God. Bramho's God has created the universe out of nothing, for in the beginning there was God alone and there was nothing else besides him. He wished that the Universe may appear and it appeared by the fiat of his will or thought without any material whatsoever. The Aryas reject this God and declare that God cannot produce something out of nothing, hence, God and matter and human souls are eternal and co-existent, but God joined the soul to the material body and made these worlds out of the matter that already existed ! This God is different from others. Then the Bramho God talks with his worshippers at the time of prayer but the Aryan God is quite silent

now, whatever he had to say he spoke to 4 *rishies* (sages) in the beginning of the world and through them did he reveal the Vedas, which contain all true knowledge that is necessary for man's guidance now and for ever. Again there are sects among these Arya Samajists and one of these affirms that God allows flesh-eating but the other says he disallows it and considers it as sin.

Christians have another story about God. They say God was incarnated once only in the shape of Jesus Christ and has never before nor ever afterwards assumed a human form. Christians also believe that *no man* was the actual father of Christ and that before Mary's marriage with a man, God himself (Holy spirit) begot Christ. They also believe that Bible only is the true word of this God and other scriptures are man-made and misleading and that this God having appeared in the shape of Christ was crucified as an atonement for man's sins and that if men believe him to be their saviour, they will go to Heaven, otherwise God will throw them in a Hell, where there

is nothing but wailing and weeping and gnashing of teeth and burning in fire for ever, and that there are three Gods, one is the father, the other is his only son Christ and the third is the Holy spirit and that these Gods though they are *three separate individual* Gods, yet combined they make *only one person*, and that this is not an impossibility or an absurdity but a Divine mystry which is not to be reasoned out or understood but to be blindly believed in as a matter of faith.

Mohammadans again present a different God. They disbelieve the Trinity of Godhead, they don't call Christ, God's son or God, but declare above all that there is but one God and he never took a human shape but Mohammad is his prophet and last messenger. Their God never speaks now nor does he write any book, what he had to say he spoke to Mohammad and that is recorded in God's book called Quran.

Then again these different Gods give different commandments, for instance the Mohammadan's God allows 4 wives at a time but the Christian's and Bramho's God dis-

allows polygamy as a great sin, the Moslem's God disallows eating pork but Christians say God has not disallowed this, while the Sikh's God allows pork but disallows beef like the Hindu God. The Arya Samajist's God allows on the authority of Vedas that a husband, in the life time of his wife can raise children from another woman who may be a widow and is not wedded to him for life or from another married woman if her husband is gone to some distant place for some years and that when the wife is pregnant or beget daughters only or is harsh of speech and the husband is unable to restrain his passions, he should forthwith raise children by the above methods by making a temporary sexual connection called '*Niyog*.'* This Arya God's Vedic teaching is considered by Bramho's God or Christian's God or Moslem's God as a most shameful adultery and most reprehensible, which it really is !

Many other illustrations might be given, but these will suffice to show to any reasonable

* See Swami Dayanand's Hindi book called Satyarth Prakash Chapter IV.

man that *the God of one religious sect is different from that of another, both in his supposed personality and in his teachings,* which raises the question *whether there are many Gods*? If there was one real God why did he not give one teaching and one conception of himself in a clear and unequivocal manner ?

[Don't you see we have only one and only one proclamation from the king or the Viceroy under his own royal seal and he does not allow any other proclamation to be set up ? That is what a *real* Governor, would do ? Do you think God can't do this ? Well, if there were really a wise, and almighty God, having no intention of confounding his people, he could easily by one fiat of his creative and destructive powers destroy every other Revelation but his own true one and would have at once *deported to hell* any religious leader as rebel against himself who dared to set up any other teaching ? Then the whole confusion about God would vanish in the twinkling of an eye and only one Revelation would remain and one interpretor could be inspired by God. But this could not be done by an imaginary

and perfectly powerless administrator called God.—Editor S. G. R.]

The fact is that *these many and different Gods are but the creation of different men's different fancies* and suppositions and I as a lover of reality can't accept an imaginary God as real !

II.

GOD IS ONLY AN IMAGINARY BEING.

B.—What do you mean by an imaginary being?

D.—Man possesses among other mental powers, the faculty of imagination. By means of this, he can form various kinds of pictures in his mind of real or unreal objects. For instance, while I can imagine the figure of a man, an elephant and a bird which have real existences, I can also imagine the *unreal* figures of a man with an elephant's nose or trunk, or an elephant with a man's head over its shoulders or of a woman having the wings of a bird and flying in the air, and so forth and so on. Or again, although unmarried I might imagine the figure of a wife when she is not actually present. I can imagine her beautiful

face blooming with the pink and freshness of youth, her luxurious hair falling over her shoulders, her graceful bearing, her pretty dress, her charming manners, her loving & dutiful disposition, her sweet and pleasant talk and may also think of the delicious dishes prepared by her and placed on my table. Yes I may imagine all this unreal picture and be delighted, but when I will look to the satisfaction of my actual wants I must be sorely disappointed, for when I return home wearied and worn after my day's labour under a hot sun, the *imaginavy wife will never as a matter of fact* fan me, or give me any cooling drinks to refresh myself, nor when after spending a cold wintry day in my shop I come back to take my rest at night, the imaginary house-wife *will ever be actually found* to lit up the chimney fire and to take my cold hands in her warm ones, and offer a cup of hot tea or milk. My room may remain dirty, my clothes my remain tattered, my house-hold things may be scattered, broken or stolen, but the *imaginary wife will not and can not* look after my household affairs. I may imagine that my house—wife has

brought forth pretty sons and daughters, but the imaginary wife will never and can never bear me any child and can never *actually* fill my home with the joy and sweetness that a child can give on this earth. In spite of the imaginary wife, I will therefore *practically* remain what a wifeless man is. Thus you see what an imaginary being means ?

B.—Yes. If people could make a home by their fancies or imagination only, why this would be a very easy job and the difficulties of securing a good match would be unknown. Each person would get as lovely and charming a wife as his heart desired, or as his fancy dictated, but alas such is *not* the case. I quite understand that an imaginary being can not satisfy the actual wants of man, but if you had not seen any real housewife you could not have imagined any wife at all ! How can one imagine God then, without any real ideal or counter-part ?

D,—You are right so far that man can not imagine anything, unless he has some basis of reality to weave out his web of imagination, and it is for this reason that men

have made an imaginary God, after the model of a *human* king or judge, or father or mother on a very big scale, and just as the fairy has been imagined having 2 wings of a bird in addition to her womanly figure so God has been supposed to possesses some superhuman powers to distinguish him from a man.

This is how they have built up mythologies of Gods and godesses like Mahesh, Ganesh, Durga, Kali Sitla etc. of Hiudus and the theologies of different Gods of the Christians, Moslems, Aryas and Brahmos etc.

B.—But how can you say that they are all imaginary beings? How can you distinguish a real from an imaginary being?

D.—A real and a fictitions being can be easily distinguished by applying those principles of science on the basis of which all scientific investigation proceeds. One of these main principles is, that of test and you will find by means of *test* whether a being is real or unreal. For instance, if a man of a scientific turn of mind told you that you are suffering from the hallucination of possessing a wife while actually you had none, he

would thus convince you of your error. He would tell you to ask your supposed educated wife to go and open the watch that may be lying on the table and let you know what the time is. If your wife is imaginary, she will neither hear your words nor give any reply nor look at your watch and tell you the exact time. Again if you ask her to fetch a piece of paper or pencil from the desk, or any book from the shelf, your imaginary wife will not and can not bring the same to you. Further, if you tell her to cook rice for you and get your food ready by a certain time, say by 9 o'clock, if your wife is imaginary, she would not do any such thing and you would have either to go to the office hungry or satisfy your hunger from the Bazar or hotel. If you are suffering from fever and feeling very thirsty and ask your supposed wife to give you a glass of cold water, or take your temperature or to bind a handkerchief round your aching forehead, the imaginary wife would not help you a bit and you will know by all the aforesaid experiments or practical *tests* that an imaginary being can be distinctly dis-

tinguished from a real being by following the scientific method of enquiry. Now if this principle of *test* be applied in the case of God or Bhairon, or Kali or Durga etc, it can be proved that they are *all* imaginary beings created only by man's imaginative faculty. But it is a pity, that thousands nay millions of people do not wish at all to know or reason out whether their deity is real or unreal, and even thousands of those who call themselves educated are also afraid to read or hear anything against their pet beliefs, far less can they be expected to put their belief to scientific *test* !

B.—Sir, I am not happily among such blind, bigoted, narrowminded people. I am not afraid like them to read or hear any arguments against my beliefs, nor do I tremble to put my belief in God to a scientific *test*, for if He really exists he will stand the *test*, if He does not stand it, why should I forsake gods like Durga and Kali &c and accept another imaginary God?

D.—Quite so. Only such open-minded men can attain to truth not those who only

utter the word truth but fly from facing it when their theories are tested. Well then may I now test your Deity?

B.—Yes by all means.

CHAPTER III.

GOD'S OMNIPRESENCE AND OMNISCIENCE TESTED,

D.—Please let me know some attributes of the God you believe in.

B.—I believe my God to be:—

(1) Omniscient or all-knowing.
(2) Omnipotent or all-powerful.
(3) Omnipresent or all-pervading.
(4) Merciful and good or all-love.

D.—Well, one's belief may be anything, it may be very pleasing, and very confort-ing, as your belief snrely is, *but* the question is, whether that belief is or is not, based upon *fact* or reality.

B.—Yes, I have already agreed that you may put my belief to scientific test and we shall see whether it is right or wrong.

D.—Alright. Let me ask you a few questions. Is your God here in this room?

B.—Yes, as I believe him to be omnipresent.

D.—Is he hearing all our talk?

B.—Certainly.

D.—Does he understand our language and thereby knows our thoughts?

B.—Yes.

D.—Can He communicate His ideas to us by any means?

B.—I believe He can, otherwise how could we know of His will!

D.—Very well. Then I respectfully request your God to kindly speak to us in an audible voice in any language, that both of us may understand and we shall be convinced of His presence here.

B.—He can't speak like a man.

D.—If He is unable to speak, can He write out His reply to any of our questions? Here is pen, ink and paper on my table, would He write any thing in Hindi; English or Urdu?

B.—He can't write like us.

D.—Supposing a man comes to your office with his son or younger brother and asks you to take him as a clerk. Now if you

say in reply to his requsst; "How should I know that the candidate knows sufficient English to become my clerk?" To this query the man, can not but reasonably say;—"You can test his knowledge, sir! Give him English book to read or something to write in English or talk with him in English and you will see whether he knows English or not."

B.—Yes, that is the way to test the candidate's knowledge.

D.—Well, now if you talk with the man in English and he makes no reply; if you give him an Euglish book to read and he fails to read a word; if you give him something to copy in English or dicate snything in English to him and he be unable to copy or write any thing to dictation what would you conclude after your examination?

B.—Why, I would certainly conclude that the candidate does not know English at all and that what his father or brother asserts about him is false or unfounded.

D.—Now according to this very principle what would you say about the assertion that God is present here and hears and

knows all etc. when our *test* clearly shows that he does neither speak nor write out the substance of what we have beeu talking in the room where He is supposed to be. *Nor does He speak or write any thing* else iu any of the languages we know of? According to this test could He be called all-pervading and all-knowing or the author of any Revealed book?

[*B.*—No, but can't it be that He may be hearing what is passing here and He may be willing to communicate with us, being our kind father, but his method of communication may be different from our method of speaking and writing anything on paper! I have heard my elder theistic brethren say that God speaks through man's conscience which is also called the "voice of God" or Inner monitor or oracle in the heart!

D.—Well let us test the same:—

Have you heard any voice in this way and are you sure that it is God's voice and no body else's?

B.—I think so.

D.—Well I will now put questions to God and you please request him to kindly reply through the medium of your conscience? Here is a book on Algebra in my hand and I open a certain page. Now I ask your God to tell me through your conscience the answer to or solution of the problem upon which I lay my finger; for, I can't solve it and pray for his aid.

B.—He can't give such knowledge. We believe He gives spiritual knowledge only.

D.—But when He is all knowing and my dear father, why should he not give every knowledge that I want? Bnt let me test your belief regarding God's imparting spiritual knowledge too. Now I take this religious book, a so-called revealed book. I have doubt about some of its teachings. I lay my finger on these points. God can read the book and my mind too. Let him clear my doubt and tell me through your conscience or His oracle in your heart that such and such

thing is right or wrong, and it is so for this or that reason.

B.—Sits for a while with eyes closed, prays to his God to give spiritnal light, but no voice comes through conscience in reply to the queries of Mr. D.

D.—Well, Sir, here again your God is silent. You might as well put a question to the wall and expect a reply from it. The fact is had there been any real all-knowing, all-pervadiug, kind and good person called God and not simply an imaginary being, he would have at once responded to any of our queries and replied one way or the other Ed. S.G.R.]

B.—But it may be that God exists, but he may not be willing to give his knowledge to us for some reason.

D.—The word "may" indicates uncertainty, can't we say the same thing about the wall, that it does understand our talk and can reply, but it is not willing to do so?

B.—That would be supposition only.

D.—In the same way yours is a mere supposition about God, otherwise if God is not dumb and deaf and is not willing to mislead us, why does He not give out that He will not speak now for this or that reason, and will do so under such and such conditions? When He does not do so, he behaves like a wall and must be set down quite unintelligent and not all-knowing, as you suppose. Besides this, if he does not wish to, or cannot, give any definite worldly or spiritual knowledge to us, He is practically of no use to us and is nil to all intents and purposes.

B.—Yes, *practical tests* lead us to this conclusion only, that God's omipresence and omiscience is nothing at all.

CHAPTER IV.

GOD'S OMNIPOTENCE TESTED AND FOUND NIL.

D.—You said that you believe God to be all powerful.

B.—Yes, I said so.

D.—I want to *test* your belief by facts. Will you tell me what you mean by Omnipotence of God?

B.—By Omnipotence of God, some theists believe that God can create and destroy anything by the fiat of his will. They believe that there was a time when nothing of this Universe existed, *i. e.*, there was neither matter, nor any physical force, God willed and matter came into being out of nothing. He willed and physical forces like heat, electricity and magnetism appeared. He one day said let there be a Sun and Sun appeared, He said let there be an Earth and Earth was at once formed, He willed that man may appear and he appeared and so the beasts and plants, &c., appeared. There are other theists like Arya Samajists, who believe that God's omnipotence does not imply power to create something out of nothing, but like a potter, God simply fashions things out of the atoms of eternal matter, *i.e.* He joins eternal souls of men and women to their bodies which he makes out of the

particles or atoms of matter, scattered here and there. After millions of years he again dissolves things to their atoms, the eternal souls are liberated and after a certain time, called a cycle, the Universe is made by God by the same process of pottery as before. In this, the theists of different views are, however, agreed that God alone rules and regulates the world, it is He who sends the earthquake, it is He who sends thunder and lightning, it is He who sends rain or drought and it is He who sends death and carries away men and women and children. The Sun, Moon, the stars and the earth are all upheld by Him and He is therefore all-powerful.

D.—In the first place, it is quite wrong to suppose that God created matter and physical forces, out of nothing. The Universe consists of nothing but matter and force and science tells us that these are indestructible in their nature, they can't be created or annihilated. They being, therefore, eternal, the Universe can't have a Creator. In the second

place, it is wrong to suppose that a separate being called God is required to combine matter and force and make different beings out of them. They are inseparable in their very nature and their action and re-action gives rise to various phenomena, of birth, growth or death of various beings in the Universe and no Maker was ever required nor is or will ever be required for this purpose. But over and above these scientific arguments, let me *test* your almighty God practically now and I will show you that He is not almighty at all in the same way as I proved that He is not all-knowing and Omnipresent.

B.—How ?

D.—Come, pray your almighty God to lift that pencil from that table and place it on my box.

B.—(Prays, but the pencil remains where it was.)

D.—Well your God could not lift the pencil !

B.—Yes, that is what test shows.

D.—Now look there. I raise my finger, pray your God to put this down, I challenge Him.

B.—(After waiting and praying his God in vain) says, Oh ! The test shows God can't do this.

D.—Well, try again, beseech your God to tear up this piece of paper that lies on my desk and convince me.

B.—After waiting in vain, says:—The *test* shows God can't even do this.

D.—One test more. Please beseech your God. the master and creator of electricity, to ring this hand-bell ?

B.—After waiting and praying in vain says :— The test shows that God can't do this even. But you must remember that God can't go against his own laws.

D.—But show me where is the law against his lifting a pencil or shaking my finger? How can you call your God an Almighty *Person* then? When I challenge him or when you pray to him, He is unable to show his power. By *test* we find that He does not

possess even so much power as a child of 4 years does, who can lift the pencil which your God can't. The child can tear up the paper into several pieces but your God can't, the child can ring this hand-bell but your God can't shake it. What grounds have you to believe, then, that such a God who is unable to lift a pencil having the weight of few *mashas* (an Indian weight, say a few drams) can lift or quake this heavy Earth which is millions of times heavier than the pencil? What grounds have you to believe that the being who could not tear a piece of ordinary paper, can dissolve and destory worlds? Again, how can you believe that a being who can not shake even my finger when I challenge Him, can move the whole Solar system? The test shows clearly that the person called God is merely imaginary. He has really and practically no control over the matter and forces of the Eternal Universe.

B.—Yes, practical or scientific test leads us to this conclusion that God's Omnipotence is Nil.

CHAPTER V.

GOD'S MERCY AND GOODNESS TESTED.

Disbeliever.—I have already shown you that God's omnipotence is nil, when put to test. What other attributes do you ascribe to him ?

Believer.—We believe him to be Merciful and Good.

D.—Would you please define Merciful ?

B.—Well, I mean that our God feels great compassion or pity, at the misery of those who are afflicted and oppressed and that moved by mercy and sympathy ; He helps them.

D.—Very well. What do you mean by calling your God, All-Good ?

B.—By calling God All-Good or All-Love we mean that, He wishes to do good to all of His creatures, and does them good always, and in no case wishes and does any body ill.

D.—What do you mean by doing good ?

B.—Well if a merciful man nurses a sick man,

or animal, or cures him of any disease, or feeds the hungry or gives water to the thirsty, or clothes the naked, he is said to be doing good. If a man teaches the ignorant or opens a school for them, this is doing good, in a higher degree. Further, if a man has the power to save others from sins and evils and make them unselfish and serviceable to others then, it is doing a still higher good.

D.—All right, now. I wish to test whether your God does any thing out of these good deeds!

B.—Very well.

D.—You said nursing the sick, men and animals, was good. Now, when did your God come to give you medicine, or spread your bed or put a bandage on your leg or bind poultice on your boil, or cook sago for your diet? Did you see God doing any such nursing work for you or anybody else?

B.—No.

D.—Again, if there is a sick man in a village

where there is no Doctor, nor any Dispensary or Hospital, nor is some other competent medical man available, then does your All-knowing aud All-merciful Father *prescribe* the right medicine to the poor, helpless sufferer, who is His own child?

B.—No.

D.—You know that plague has been raging in India for several years. Lacs of men have died, having, fallen victims to it. But your merciful and all-knowing God, in spite of hearing many prayers, and *kirtans* and songs and Yagyas and cries of "God save us," has not felt any compassion on the poor sufferers. Otherwise He would have informed people of the right medicine for it, which they are yet unable to find to save themselves from the yawning jaws of death? Now, has anybody seen your God giving even a drop of water to any plague or other patient, who is left even by his relatives to die alone?

B.—No, but —

D.—Wait a bit please, first acknowledge facts, then give me your explanation.

B.—Very well, go on.

D.—Is it not true that in the days of famine, thousands of poor men, women and children, die for want of a single morsel of food and your God quietly looks on and does not feed them ?

B.—Yes, this is a fact.

D.—Again you said that to teach poor ignorant men or women is doing good to them. Well has your God, taught a single letter to any child ? Suppose a poor boy is living in a village where there is no school nor any master, and his father is unable to send the boy to any school for want of money, but he wants that his boy may not remain ignorant and he humbly prayers to God thus :— "O merciful Father ! Thou art the source of all knowledge. Thou art also all merciful and present here. I have not the means to educate my child. Be thou good and gracious to me and kindly teach my child, who is also thy child !'

Now I ask, will your God give him lessons in Grammer and Arithmetic or teach him to read and write ? Has He done so in any case ?

B.—No. No body has seen God teaching any poor boy or girl in any village or town.

D.—Yes, you said that to save people from sin and make them unselfish workers for others is doing higher good. I want to test now whether God does even this good to men.

B.—Very well.

D.—Leaving other countries, let us look at our India ! Millions of *God-worshippers* are addicted to various kinds of sins, they tell lies, defraud and deceive others, steal and commit forgery, take bribes, drink wine and take other injurious intoxicants like opium, ganja, and charas, &c., commit murders, and eat the flesh of lacs of useful animals, rob each other's land or money, commit adultery, and oppress the weaker and poorer people and do hundreds of other sins in relation to their own kith and kin and society. Does God reform them ? [illegible]

whose husbands are of bad character are crying helplessly that God may reclaim their husbands, but God does not do so. Hundreds of female children are killed by means of opium and wilful neglect, and thousands of women of ill-fame ruin lacs of men. But God being all-present remains in their hearts all the same, without checking them or vacating their hearts, although a clean man leaves the abode of dirty people. How can you say then that God saves people from sin? Had He even done this spiritual good of saving men from sin in this world, the world would not have remained a hell, which it is to-day and the God-believers and God-worshippers would have been at least free from the gross ten sins, but daily facts show that such is not the case.

B.—Yes this is a fact, but theists say that when a person feels sympathy with a sick person and gives some medicine to him or serves him in any other way, or teaches any poor person without charging any thing or does any other charit-

able deed, it is God, who works through him.

D.—Indeed!! It is very nice that God should be given credit for *man's work*!! If a boy exercises his brains and then solves a problem, is it God's work? If he passes his examination by his own efforts and the help of his teachers, does not the credit belong to them who do something? But it is very strange that according to your theory, God, who really does nothing, should receive credit instead of the poor boy or his teachers? Just as the boy passes his examination by virtue of the reasoning powers in him which have been cultivated in the school, in the same way the philonthropic person does deeds of mercy or goodness on account of this *feeling in him or her* and not on account of any help of God, for He himself does not do any single charitable deed as has been proved by me before, by applying *tests.*

B.—Yes, but the God-believers say that the power of mercy in man is given to man by God and it is He who has endowed

man with reason, and had he not given these powers to man no man would be able to do any deed of mercy and acquire knowlege; therefore the credit belongs to God.

D.—Well, according to your own rules of logic, then all discredit for every evil in man should be given to God, for is not the same God who is supposed to be the giver of mercy to man, also giver of the powers of Jealousy and Revenge and mischievousness, which lead men to so many crimes and sins? For, when men on account of their various *evil propensities* take pleasure in *teasing innocent people,* nay even go so far as to kill thousands of *useful animals* for sport or to satisfy their vitiated plate or even murder their fellowmen, then who has endowed them with such powers? Who has created these *malevolent* feelings in the place of benevolent feelings in the hearts of thousands of His worshippers? Again, who has created this killing propensity or *hinsa* in lion, tiger and wolf on account of which one of God's "crea-

tures" tears to pieces the flesh of another and sucks up its very life-blood, under the very eyes of their so-called Heavenly Father? And if God is supposed to be Creater of the feelings of benevolence as well as of malevolence, then if theists give God the credit for doing good through men, they should also condemn Him for doing evil through men? If a criminal being produced in the court says that it is not I, who am to blame for my deeds, it is God's work who gave me an evil nature or evil passions of jealousy and revenge and cruelty or mischief-making tendency, by virtue of which I take pleasure in doing injury to others, as the merciful man takes pleasure in helping others; what have the theists to say in reply? Will they accept his explanation?

B—No.

D.—Why not? On the same principle, that theists give credit to God for man's good work they should descredit him for man's evil deeds or they should not involve God at all in man's work.

Let man's work remain then, as it really is, *his* work only whether it be good or bad. Again, leaving man, let us take animals. If by example of the cow, you point out God's mercy, can we not point out the cruelty and blood thirsty and harm doing nature of God, by pointing out the ferocious carnivorous animal, like the tiger, wolf, &c. If God be considered the maker or creator of the good portion of Nature, who is the maker or creator of its bad portion? Are there 2 Gods, one being the God producing good and the other being Evil or a Devil, producing all sorts of evil in Nature and creating germs and animals with *hurtful natures*? But if the theists don't like to believe in 2 Gods, one good and the other evil, they cannot consistently maintain *one good* Lord?

D.—Yes, I see this, in the light of reasons you advance. But I am sorry that even well educated people at large are so much lovers of blind faith that they will accept even mutually contradictory beliefs about God which are so prevalent in

different sects without putting their faith to scientfic test or experiment.

D.—But I have proved to you that in the crucible of *Test*, the belief that God is Merciful and Good is as groundless as the belief in his Omniprésence or Omniscience or Omnipotence has already been shown to be.

B.—Yes, by following the principle of test one can not but agree with you that God's mercy and goodness is nil.

CHAPTER VI.

THE IMMENSE HAVOC WHICH "GOD" PLAYS IN THIS WORLD.

Disbeliever.—I have already proved that God's mercy and goodness is merely imaginary and that *pratical test* shows that he never comes to the aid of man when he is wanted. For is it not true that if you are sick and there is no doctor at hand, God will not tell you the right medicine although he claims to be your

all-merciful and all-knowing father, and delights in giving whimsical orders or commandments through your conscience. Again, if you are overpowered by a robber or thief or murderer, your so-called almighty and Loving Father will simply see the *tamasha* and will not exercise his supposed power in defending you which your human friend will do? In fact we can get no benefit practically from God's imaginary mercy and goodness. Now I wish to show you that *if* the so-called God *exists at all he not only does no good* when tested, but He plays lot of havoc and does a world of harm to men, beasts and plants.

Believer.—How?

D.—If a farmer *cuts* off *chari* (a kind of fodder) from *your* fields to feed his own bullocks or sends a number of his own cattle to ruin your fields what would you think of such a farmer?

B.—He is very bad, he is a robber.

D.—If there be a Government to keep order in the land, will not such a farmer deserve punishment?

B.—Certainly it is the duty of Government to punish such a harmful person.

D.—Quiet so. But pray let me know if a person ruins hundreds and thousands of fields by sending millions of animals into them, is he not hundreds and thousands of times more guilty than the said farmer, who ruins one neighbour's field?

B.—Surely he is.

D.—Very well. Who sends the swarms of locusts?

B.—God.

D.—Do these locusts do any good to the field?

B.—No. They do immense mischief whenever they make their attack they ruin the fields for miles.

D.—Then is not the poor farmer who has cultivated his lands with the great pains

and who is ruined by the locusts sent by God, justified in calling him a most Harmful Being?

B.—Yes.

D.—Who sends hailstorms?

B.—God.

D.—Do they do any good to the fields?

B.—No. They spoil the field there and then.

D.—Then should a farmer thank God or curse him for damaging his crops?

B.—He can't bless.

D.—Nay further, many farmers in the Punjab are actually heard to curse God when He does injury to their fields by sending down hailstorms or unwelcome rains.

B.—That is quite natural, when they see actual loss caused by God.

D.—Well, who produces rats in the fields to ruin them?

B.—God.

D.—Who created lots of boll-worms which spoiled thousands of fields of cotton in the Punjab a few years ago?

B.—The good God!

D.—The good Lord indeed did it to do good to the farmers and other people but alas the Government is now too wise to believe *practically* in the goodness of God; therefore means were devised and employed to destroy rats and boll-worms, &c., to protect lands from the good messengers of the good God!!

B.—Yes.

D.—Not only cotton crop but the crops of suger-cane and indigo &c are destroyed by God by *creating* most injurious worms? And besides this work of ruining people's fields lot of other harm is also done by God

B.—How?

D.—If you leave aside the uprooting of trees by wind storms and destruction of thousands of fruit-bearing and other trees and plants, by snows, frosts and forest fires,

&c., can you forget the pain and misery of thousands of cows, buffaloes, bullocks, &c., who die without food when God withholds rain and does not produce even grass for them? Again, don't you think now that men, women and innocent children and animals, &c., are washed away and drowned by inundations of water (as occurred a few years ago in Kashmir)? Is not this destruction of innocent and useful plants and animals and rendering thousands of men homeless, the work of God?

B.—Yes, it is God's work.

D.—Who destroys thousands of men, women, children and useful animals by sending Earthquakes?

B.—God?

D.—Who creates or makes *lacs* of worms, insects, fishes and beasts of carnivorous natures in order to prey upon and destroy and devour other animals mercilessly?

B.—God!

D.—Who sends warm windstorms or torandos, and destroys hundreds of beautiful houses worth lacs of rupees ?

B.—God !

D.—Who kills thousands of poor fishes by over-heating the tanks in Summer, and who kills persons by thunder ?

B.—God !

D.—A few years ago who brought the disastrous earthquake in *Kangra* Valley and destroyed the whole city in the twinkling of an eye and buried hundreds of men, women and animals under the fanell houses ? Who killed those innocent children who were yet being fed by mother's breasts ? Who destroyed the yet unborn infants who were being foolishly formed in the mothers womb by God himself, although He knew beforehand that they would not live on this earth ? Whose kindness was all this ?

B.—God's.

D.—A few years ago who cansed the Mount

Vesuvious of Italy to send out fire and burning matter again which spread destruction for miles and devastated neighbouring towns and pulled down hundreds of houses, not sparing even the Church where His own children were praying for mercy ?

B—God !

D.—You must have read about the famous earthquake of San Fransisco in America, a couple of years ago, when about two third of the city was destroyed not only by falling of its grand buildings and houses worth millions of dollars but also by the fire which was produced by their concussion. Who caused this earthquake and brought its resultant ruin, woe and misery to thousands of men, women, children and animals ?

B.—God ?

D.—Who creates germs of *plague* and *cholera*, and sends them to play havoc among thousands of healthy men and women and children and thereby ruins and depopulates villages, towns or cites ?

B.—God !

D.—Who causes drought and famine by not sending rains when it is wanted in the land and thereby makes thousands of children miserable *orphans* ?

B.—God ?

D.—Who causes extra ordinary, untimely and disproportionate rains and destroys houses, towns and standing crops ?

B.—God.

D.—Who after sending excessive rains goes on manufacturing millions and millions of *malaria* germs, in order to kill his own children on earth ?

B.—God !

D.—Who is so good and kind as to create hundreds of thousands of scorpions and *deadly snakes* and murder every year thousands of men, women and children through his self-created but most fatal agents ?

B.—God.

D.—Very well. Now tell me is there any single individual on this earth who has

done or can do such multifarious and immense injury to men, animals and plants and houses, &c., as is done by God by causing drought, earthquake, hurricanes, tornadoes, flight of locusts, inundations, and above all by continually creating thousands and millions of deadly germs and poisonous snakes and other most harmful worms and pests of fields and other harmful and ferocious wild *beasts*, &c., &c. ?

B.—To tell the truth, no man can do or does such a large amount of injury to others as God appears to do. *But theists suppose that there must be some good purpose of God in all this.*

D.—It is all a supposition, which people of blind faith can only entertain. Otherwise, who does not know that the evils above mentioned are considered by men really as calamities and not blessings? For we do not see theists going to their Churches or *Mandirs* and *Masjids* to tender warm congratulations and hearty thanks to God for His kindness

when he sends drought in the land or when thousands of people every year die by snake bites and reptiles and the crops are destroyed by worms and rats or by flights of locusts that come to ruin them under the direct guidance of God. Man, therefore, feels in his heart of hearts that these things are not blessings really and therefore he tries to kill snakes, locusts and rats, and malaria and plague germs though he may foolishly believe at the same time that they are manufactured by God for man's good.

B.—That is true. Man is so conservative that he tries to defend his old *faith* somehow or other, although bitter facts of his own experience compel him to act contrary to his false beliefs. Really if God be admitted as the agent of all the calamities that you have depicted briefly, He must be considered the greatest harm-door in the world !

D.—Quite so. Well, if it were possible to bring such a harm-doer to court, thousands of suits for damages would be filed against God but the pity of it is, that

He can't be arrested and brought to book!

B.—How?

D.—I will tell you an interesting incident in connection with this. Some years ago I remember to have read in a newspaper that an accident happened to a Railway in the Madras Presidency. Some trains slipped off the rails and were overturned, causing great loss to person and property. When the Railway authorities took up the enquiry, it was found out, that the said accident was not due to any negligence on the part of the Railway staff or caused by some mischief-maker who might have laid any trap to derail the train, but all this was the *"act of God."* It was therefore considered holy and full of kindness and mercy by blind worshippers of God and He was not considered guilty and deserving of punishment at all. Is this rational and just?

B.—Certainly not. People seem to have really a *blind* faith in God otherwise His injurious *"acts"* cannot but pro-

duce disgust against him and convince a reasonable man that God's so-called mercy and goodness is a pure myth.

CHAPTER VII.

THE MOST SINFUL COMMANDMENTS OF GOD.

Believer.—How do you think that commands of God are sinful ?

Disbeliever.—I can show you that there is hardly any crime and sin that was or is not sanctioned by God's "Revelation" or "inspiration." For instance, when certain armies were prepared to invade and possess Jerusalem, then it was announced on behalf of God that He will pardon the sins of those people who will leave their homes to fight the battles of the cross, whether they have committed theft, forgery, deception, adultery or murder &c., God will not punish them for these and other sins, in other words, the commission of sins was of no consequence to them who faught for the so-called cause of God !

B.—That is very bad indeed!

D.—But God revealed similar orders through the prophet of Arabia too, whose followers were also called upon to proclaim *jehad* or religious war against all these persons called Kafirs who did not accept Islam, for, sword or prophet were the alternatives offered to them. Not only murdering or killing people but plundering them or making them slaves or possessing their women was right according to God's will and God and his prophet both had a share in the booty.

B.—That's worse.

D.—But, Sir, don't think that this was God's teaching some hundred of years ago, God's teaching even at the fag end of the ninteenth century was much the same. Don't you know that Swami Dayanand Saraswati, the late founder of the Arya Samaj and the "Unique Vedic Scholar and Vedic interpretor" of the Arya Samajists, gave similar teachings in his books on the authority of Vedas?

B.—Is it so. How?

D.—Well. I will tell you. The Swami published books called "*Aryabhi Vinai*," and *Rig Ved Bhashya* &c. containing mantras of Vedas with Hindi meanings; wherein God teaches men by prayers that we should wish for the destruction of our enemies whether they bear malice to us or *we bear ill-will to them*; that disbelievers (*nasticks*, &c.) should not only be not allowed to live near the abode of believers, but removed from the face of the earth and that those who do not accept Vedic religion should either die or become slaves and that even water, air, medicine, &c., may never suit our enemies and they may be burnt down or destroyed, &c., &c.

B.—Such commands smell of most savage spirit.

D.—But they come from the so-called God's Revelation. Further on very sinful teaching is given on the authority of Vedas in Dayanand's Hindi book called '*Satyarth Prakash*' wherein *remarriage* of adult widows who have lived with husbands has been prohibited and *Niyog* or

temporary connection with a widower is allowed in order to raise children. Again married men are allowed during the pregnancy of their wives to raise children from a widow if they can't control their *lust*. Even married ladies are allowed by *Nigog* to make a temporary husband in the absence of their husbands when they have gone away from home (say to England ?) in order to obtain wealth or knowledge &c. after waiting for a few years ! The husband is also allowed to leave his wife and raise children by *Niyog* from any widow, if the wife is harsh of speech or produces only female children !!

B.—Is such horrible teaching given in the name of Vedic God !

D.—Yes, and it is defended by some staunch Aryas as too high for the present day people !

B.—Too high or too low !!

D.—Too low and shameful indeed ! But *Jehad* and *Niyog* and many such other evils. which any gentleman having a sense of humanity and decency will hate, are

taught by God. As all appears yellow to the jaundiced eye. similarly many God-believers, believe all such God's evil commandments as good and holy !

B.—But I dislike such commands of God.

D.—Because you have not yet become a perfectly blind believer of God. Your intellect and heart is not yet quite incapable of receiving further light.

B.—These God's commands about *jehad* and *niyog* connot be allowed under a civilized Government.

D.—Certainly not. Because the civilized man of the present day is practically far superior to the so-called God of old. In fact the so-called God was and is still, the reflection and creation of men's own minds or hearts and the better the stage of men the better is their God. Still even now there are men (*Pathans*) who under the orders of their God., are ready to cut the throats of innocent men, simply because they don't believe in their creed.

Have you not heard of such murderers called *Ghazis* ?

B.—Yes, even in these days and under the eyes of the civilived British Government such crimes are committed in God's name but the Government punishes them severely.

D.—This is the reason that God's *Jehad* cannot be practised with impunity now. All civilized Governments have recognised the principle of Religious Toleration and Liberty of thought and none is molested by Government by reason of his creed, nor any one is allowed by Government to persecute any individual or class simply because they don't believe in certain doctrines.

B.—Yes, unless a man violates Government laws and injures the life or property, &c., of his neighbours, no Government or State or sane man has a right to punish him howsoever he may differ from others in his opinions.

D.—But the old spirit of *Jehad* still lurks in the hearts of many God-worshippers

and many Aryas and some Brahmos too take great delight in persecuting the Dev Samajists for disbelieving in their imaginary Deity.

CHAPTER VIII.

MOST HARMFUL RESULTS OF GOD-BELEIF.

B.—What harm has the belief in a God done to the world ?

D.—Harm ! Immense harm, which it is not in my power to describe. Truth and falsehood are opposite things and their fruits are also different. The spread of Falsehood certainly results in producing evil, for verily truth is like elixir and falsehood is like poison. Just as water quenches the thirst of thousands of men and animals but wine ruins multitudes, in the same manner by obtaining *True Knowledge*, a man is led to the path of peace, progress and welfare, while by putting faith in false doctrines, &c., a man is misled to a wrong course of life and produces lot of harm for himself and others. This is Nature's law and consequently the false and entirely wrong belief in a God has done

incalculable mischief to mankind, in various ways.

B.—Can you give any instances in support of your view ?

D.—Yes, very gladly. History is full of such instances let me mention a few :—

1. The belief in God has stood as a great stumbling block in the progress of Science..

B.—How ?

D.—The followers of God believed in certain stories called matters of faith or matters of God's revelation, which scientific investigation proved false. But the faith of God-believers being strong they did not only refuse to listen to the appeal of reason and fact made by Scientfic men, but opposed them tooth and nail as God's enemies, who tried to falsify God's word. Thus it was, that God-believors who naturally believed in His revelation and such things as the story of world's creation in six days, in miracles through God's chosen peoples, in the birth of a son to a virgin, the stoppage of the course of the Sun and cutting of Moon in halves, revolution of the Sun, Moon and Stars round the Earth &c., &c., were naturally quite upset when Science rejected

these fictions and proclaimed the reign of laws which no miracle or faith could set at naught. Galelio and other scientific men became then thorns in theistic eyes and were subjected to bitter persecutions, the thrilling story of which is given in Draper's famous work called *Conflict between Religion and Science.* Had these believers put aside their dark spectacle of faith in God and his word, &c., they would not have thus set their faces against reason and would not have obstructed the advance of Science, in the manner they did, nor had they prsecuted scientific men in that way.

B.—Well these are now matters of History and none can deny facts.

D.—But, Sir, this evil did not end here. These scientific men did not alone share this painful lot.

(2). The believers began to cut each other's throats, for each sect became the chosen mouth-piece of God and called the other a band of heretics and infidels. This bigotry and hatred found expression in teasing each other in different ways, nay even in burning each other *alive* and killing and murdering innocent people

simply for their difference of faith. It was this very spirit of bigotry and hatred of infidels that led to the fearful crusades or so-called Holy Wars of the Cross in which not only common people of France and England but even the Kings took part and suffered lot of trouble and ruin. The Moslems too in their turn under their God's command or *Jehad,* ransacked Egypt, and Persia, Spain, &c., and heartily indulged in pillage and blood-shed. These very votaries of God invaded India and their oppression on the poor inoffensive Hindus is too horrible to relate.

Hindu Mandirs (temples) were desecrated, idols broken to peices by these worshippers of God in their religious frenzy of uprooting idolatry and restoring God's worship and not only thousands of infidels were killed and wounded, but thousands of men and women were sold as slaves. Even to this day the Jews are treated like hunted dear in Russia as cursed of God, and negroes are flayed alive and burnt without conviction in America to

satisfy people who belive that God has created the white to rule and the black to lick his feet.

D. (3).—God's belief not only led to human blood-shed but made the relation of man and woman very impure, by giving very degrading teachings in this connection. For to his moslem worshippers, God allowed 4 wives *at a time*, and after death he promised to give his believers in heaven seventy beautiful damsels (*hoors*) each, with plenty of milk and honey. Again to Arya Samajists he allowed *Niyog*, that is gave license to a wife, to produce children from another man after certain time, when the husband is away, and gave permission to a husband to beget children from a widow for himself or for herself, when his wife is pregnant or brings forth only girls, or is harsh of speech. Such unholy teachings would be vomited by men at once if the sanctity of God's name were not attached to it, and the authority of his Revelation did not support this. Such is the baneful effect of God on sexual morality ! !

(4).—Nor are the evils wrought by God confined to mankind only. The animal world too is groaning under great *zoolum* that is inflicted upon it by God.

For is it not true, that by virtue of the so-called God's command millions of innocent lambs and goats and cows and camels, &c., are killed for the purpose of sacrifices to propitiate God on *Bakrid* days? Do not many Christians, Moslems, Jews, Sikhs and Brahmos, &c., get these most useful and dumb creatures of God butchered to gratify their vitiated palate, in the belief that God has allowed man to eat meat while Budhists and Jainies and Dev Dharmies who don't believe in so-called God feel great repugnance at such cruelty.! But the so-called merciful God and his merciful worshippes look on unaffected at the poor struggling cow who raises a hue and cry for mercy! Is not the false belief that Heavenly Father has created these creatures for being eaten up by his other children, responsible for this immoral and most horrible bloodshed and slaughter of thousands of animals, which are safe in the hands of Vegetarian non-believers in the imaginary God!

B.—Quite so

D.—Inshort, as God is supposed to be great, in the same manner the evils wrought by God are many and big in magnitude, which I have very briefly alluded to, otherwise if full account as to how God was created by man and the havoc that he wrought in the past on mankind and animals and the immense harm his belief and his revelations and behests are doing now were written it would fill many volumes. Suffice it to say that the belief in God is the mother of a host of the supersititions in which man is sunk up to this time and which are as injurious to his body as to his soul.

(*Note*).—Take a fresh instance. In the days of plague and cholera, those who believe that it is God who gives birth to men and who takes them away at his will and that we must resign ourselves to it, do not generally take the precautions which the non-believers in this imaginary God, take. This was the reason that when plague raged in Tehsil Chunian, last time, it is said that many (Mohammadan believers would not leave the infected houses in the City, inspite of persuasion to the contrary, replying that if God wants them to die, he will kill them even in the open air, but if it was not his will to kill them they shall be safe there. Thus while many of them fell victims to death in the

belief that not even a sparrow falls or a leaf is shed, without God's will, *Dev Samajists* who were free from this huge superstition of a God, saved their lives by resorting to their place of meeting (Ashram) away from the infected city ! [Ed. S. G. R.]

B.—It is true that God or his belief or His revelation or inspiration has given rise to lot of superstitions and sins and crimes and wars but the theists contend that if God-belief is shaken, morality can't be miantained, because people will have no fear of God to keep them from evil.

D.—But there will remain the strongest motives of *love of right* and *harted* of *evil* for the wise, and fear of Society and fear of Government for the common folk and it is a matter of daily experience that the fear of a constable is more potent and the fear of excommunication from Society is more powerful than the so-called fear or voice of God ! ! Would not a thief run before a policeman but defy the suppcsed almighty but practically powerless God ! Apart from this, what do the

figures taken from Jail Reports shew ? I remember reading in a Newspaper that while the number of Mohammadans in Sindh (in 1904) was 3 times that of the Hindus, the crime among God-believing Mohammadans was however 6 times greater than idolators !

Again in the Punjab (in 1890 to 91) the proportion of criminals among Jainis and Budhists who don't believe in God was 5 per hundred thousand while among Moslems and Christians and Hindus the rate was respectively 112 and 60 and 53 per hundred thousands !

In other words, crime among believers in one God (Moslems and Christians) was respectively 22 and 12 times *greater* than the non-believers. Who can say then on the basis of facts that God belief is more conductive to Morality ? Moral and Ethical teaching are given in Schools in certain Western colonies without mention of God, with great success, and the same is being done in India by Dev Samaj, with the result that even the impartial God-believers admit that a Dev Dharmi is as a rule more honest than his neighbours and hence the demand from many quarters for an honest Dev Samjist employee.

B.—There you are right.

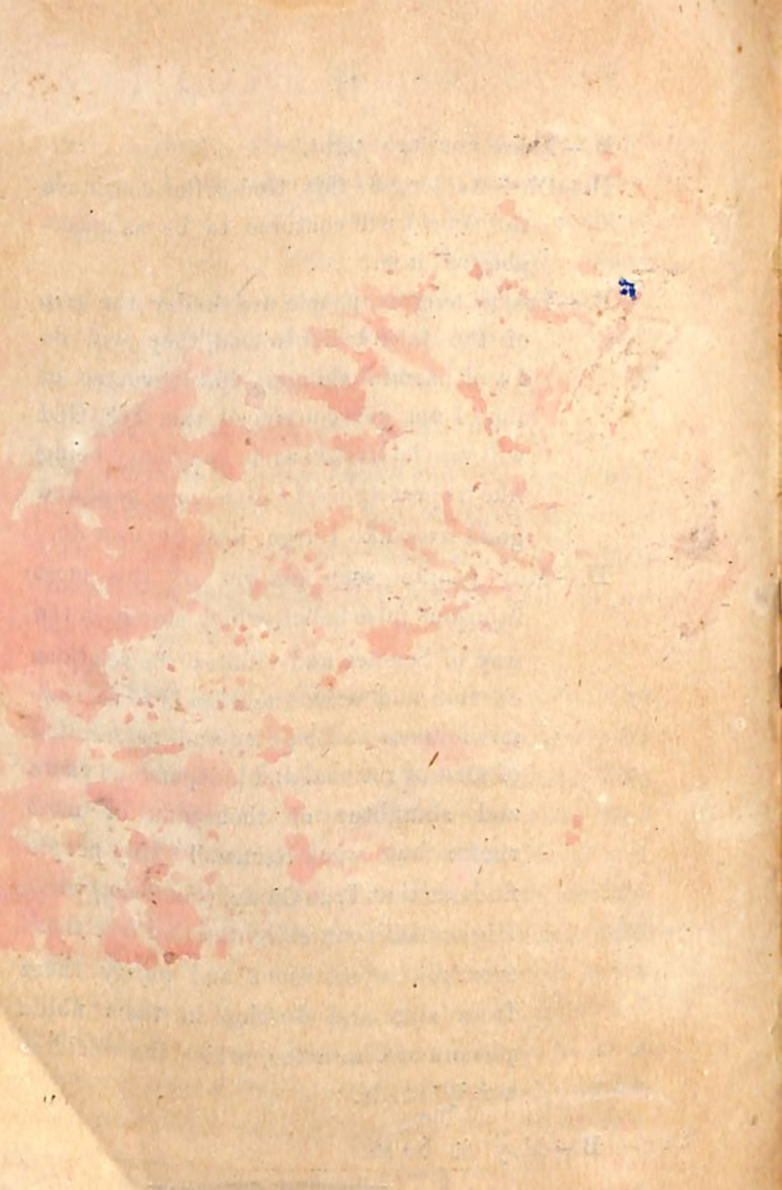
D.—Oh! As long as this God-belief continues the world will continue to be as miserable as it is.

B.—Yes, as long as people are under the grip of the false belief in God, they will do lot of harmful things. But in course of time I am now convinced, this big God will also be treated as an imaginary being like its prototypes, *i.e*, the minor gods and goddesses like Durga, Kali Bhairon &c.

D.—May people soon get rid of this most injurious false belief, which stands in the way of Science and vitiates the relations of man and woman and leads to narrow-mindedness and bigotry and persecution of men of rational and independent views and slaughter of thousands of most useful but weak animals! May people find out that True Guide, (*Sat Guru*) whose Higher Life can enlighten and free them from all superstitions and purify them from sins and develop in them noble powers of Character, which the world so sorely needs.

B.—May it be so.





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